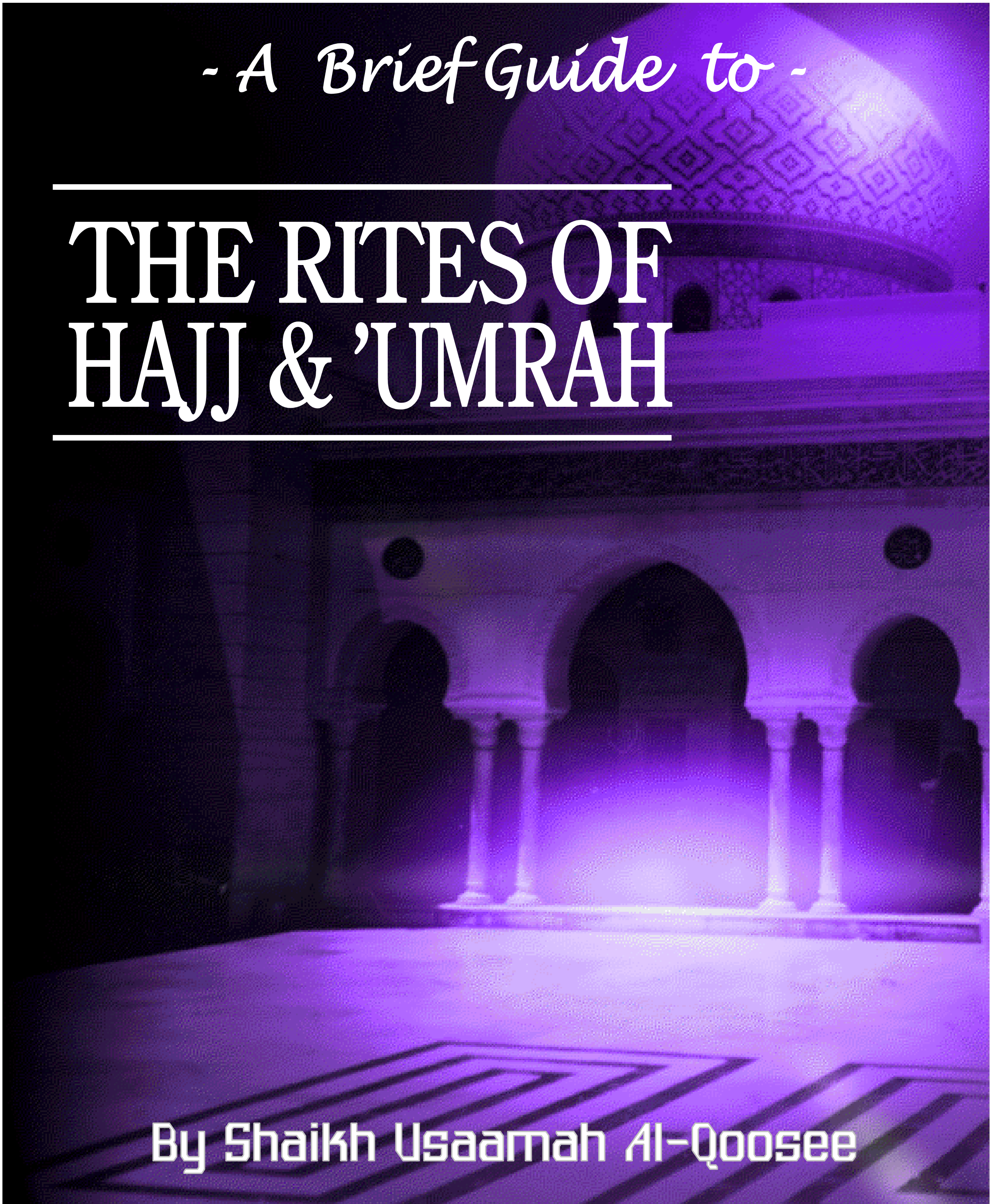
- A Brief Guide to -

THE RITES OF HAJJ & 'UMRAH



By Shaikh Usaamah Al-Qoosee

AL-MANHAJ E-BOOKS

A Brief Guide to the Rites of Hajj and Umrah

By Shaikh Abu Haatim Usaamah al-Qoosee

Translated into English by:
Muhammad Yaseen Vigna
(Former student of Madeenah University)

Cover Design by:
Lougain Tolak

AL-MANHAJ E-BOOKS

Published on-line by www.al-manhaj.com

A web site of:
The Salafi Society of North America
New York, NY USA

URL: www.al-manhaj.com
E-mail: info@al-manhaj.com
Tel/Fax: (917) 287-1331

INTRODUCTION TO THE BOOK

All praise is due to Allaah and may His peace and blessings be on His final Messenger, his family and those who follow him in goodness until the Day of Judgement. To Proceed:

This book is transcribed translation of a lecture Shaikh Usaamah Al-Qoosee gave while in New York, USA. The Shaikh gave this lecture in Masjid Ahlul-Qur'aan wa Sunnah in February of 2000 before Hajj time. The lecture was given in Arabic and then transcribed and translated by brother, Muhammd Yaseen afterward.

The talk was very beneficial as the Shaikh mentioned the rites of Hajj and 'Umrah in a simple and understandable form, making it apply to the audience he was directing his talk to – those in the west, particularly those in the United States.

Shaikh Usaamah does not go into detail in this discussion and limits his words to just the main points, briefly mentioning the evidences from the Qur'aan and the Sunnah. By doing this, he gives a simple yet informational guide on how to perform the Hajj and 'Umrah. This is beneficial for those who will be perfoming Hajj soon and do not have time to research the issue in depth or for those who just want a quick and brief guide on what to do during Hajj or 'Umrah.

The reader will be able to easily follow the rites of Hajj and 'Umrah, step and by step, as he goes along this treatise. And information is given as to what should be said during each point, as well as what should be done according to the Qur'aan and Sunnah.

We ask Allaah to reward the Shaikh for his beneficial talk and that He place it on his Balance of good deeds on the Day of Judgement. And lastly, we ask that Allaah make this treatise a guide for those who wish to perform Hajj, and that it cause them to perform it correctly and properly, such that their Hajj will be accepted.

Written by isma'eel alarcon
For Al-Manhaj.Com
On February 9, 2002

TABLE OF CONTENTS

THE OBLIGATION OF HAJJ

Hajj is obligatory on every Muslim only once during his or her lifetime, provided that he or she is able to perform it. The order comes from Allaah in the ayah:

وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ
سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٩٧﴾

"Hajj (Pilgrimage) to the House (the Ka'bah) is an obligation that humanity owes to Allaah, for those who can find a way (i.e. for those who can find the means to do it). And whoever disbelieves (i.e. denies the Hajj), then Allaah is beyond any need of all that exists (from His creation)." [Surah Aali 'Imraan: 197]

And His order in the ayah:

ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ ۗ

"The Hajj is in the well-known (lunar) months. So whoever intends to perform Hajj in these months, then he should not have sexual relations (with his wife), nor commit sin, nor argue unjustly during the Hajj." [Surah Al-Baqarah: 197]

And in His order:

وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ ۚ

"Complete (perform properly) the Hajj and 'Umrah for Allaah..." [Surah Al-Baqarah: 196]

From these previous ayaat we can conclude that Hajj is obligatory on every Muslim who has the (physical, financial, and circumstantial) ability to reach the sacred precincts of the Ka'bah at Makkah.

As for those who have the ability to do so but do not perform Hajj, then they are committing a major sin from the major sins of Islaam and, moreoever it is one of the things that indicate Kufr (Disbelief).

Therefore, Hajj is obligatory once in a person's lifetime – for those who have the ability to do it. Whoever performs it more than once, then these extra Hajj are considered voluntary (*naafilah*).

THE MAWAAQEET

Hajj in regards to the Muslims living in this country (i.e. United States) commences when the Muslim travels to Makkah and makes the initial intention of **'Umrah.** He assumes his sacred state of Ihraam at the appointed places (Mawaaqeet), designated for asuming Ihraam when passing through those designated places.

According to the statement of the Prophet (*sallAllaahu 'alayhi wa sallam*): **"The Mawaaqeet are the places designated for those wishing to assume Ihraam when they pass these places, not including the people (who already reside there)."**

These are places specifically designated in order to assume Ihraam, known as **Mawaaqeet** (sing: Meeqaat). It is not permissible for anyone who wishes to perform Hajj or 'Umrah to pass beyond these places towards Makkah without assuming the sacred state of Ihraam.

These specified places, known as the Mawaaqeet, extend from the direction of Makkah in four different directions. Whoever passes any one of these places going towards Makkah **must** assume Ihraam before proceeding, except for the residents of that place (and those living nearer to Makkah).

As for you (here in the United States), the majority of you travel by plane through the direction of Egypt. Therefore, you will take the same Meeqaat as the people of Egypt, which is also the same Meeqaat that is designated for the people of Shaam. This Meeqaat is known as **"Raabig"** and it is located about a ½ hour by air before reaching Jeddah. It is now a deserted, and abandoned town, known as al-Juhfah, or "The Dry Place", because of the frequent rain torrents (*sayl*) that wash over it on their way to the sea, leaving it barren.

ASSUMING THE STATE OF IHRAAM

It is not necessary to assume the state of Ihraam from America before leaving; since it is a long journey. So whoever travels from here in order to perform the Hajj should dress in his normal attire and carry his Ihraam clothing in his carry-on hand luggage, changing into it before the plane is approximately a ½ hour due to land at Jeddah.

At this time, while assuming the Ihraam, your intention should be for 'Umrah. Why should your intention be for 'Umrah and not for Hajj? Well, the answer lies in the hadeeth of the Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*) where he and his Companions gathered and collected animals designated for sacrifice along the way from Madeenah to Makkah, enclosing even more of them when approaching Makkah. All of them having the intention of only Hajj, they performed the Tawaaf (circumambulation) around the House (Ka'bah) and the Sa'ee between as-Safaa and al-Marwah, after which the Prophet (*sallAllaahu 'alayhi wa sallam*) said clearly and decisively:

"Whoever among you does not possess a *hadee* (a sacrificial animal), then let him make this (an 'Umrah). He is to come out of the sacred state of Ihraam now and has fulfilled his duties and rites after completing it."

Then they were ordered to assume the Ihraam a second time, this time for Hajj on the 8th of Dhul-Hijjah known as **Yawm at-Tarwiyyah** (The Day of Watering, i.e. for the people and the animals).

So, we can divide those Hujaaj (pilgrims performing Hajj) into two groups:

1. Those who possess and lead their sacrificial animals with them,
2. Those who do not have their sacrificial animals with them.

As for those who possess their sacrificial animals with them, then it is **not** possible for them to come out of their sacred state of Ihraam, due to the statement of Allaah:

وَلَا تَحۡلِقُواْ رُءُوسَكُمۡ حَتَّىٰ يَبۡلُغَ ٱلۡهَدۡيُ مَحِلَّهُۥۚ

"And do not shave your heads until the *hadee* reaches the place of sacrifice." [Surah Al-Baqarah: 196]

This means that it is impermissible to come out of Ihraam for whoever still has his *hadee* (sacrificial animal) in his possession until he reaches the place of slaughtering during Hajj.

So whoever brings his sacrificial animal (*hadee*) with him before the Meeqaat, must remain in Ihraam for the duration of both the 'Umrah and the Hajj, until its completion. This is the combination of Hajj and 'Umrah together in one ordered arrangement of rites, known as **Hajj At-Qiraan**.

As for those who do not possess their sacrificial animals before the Meeqaat, including those who made their intention for Hajj only (at the Meeqaat), they must come out of their Ihraam after performing the Tawaaf and Sa'ee, thereby completing their 'Umrah.

So 'Umrah is the beginning of the order of rites for Hajj. Since the majority of people do not bring their sacrificial animals with them nowadays, we will not concern ourselves with that type of Hajj (i.e. **Hajj al-Qiraan**)

THE RITES OF 'UMRAH

The Pillars (*arkaan*) of 'Umrah are four:

1. **Ihraam**: which is assumed at the Meeqaat,

2. **Tawaaf:** around the House, which consists of seven circuits,
3. **Sa'ee:** between the hills of as-Safaa and al-Marwah, which consists of seven circuits,
4. **Tahallul:** which means coming out of the sacred state of Ihraam, making lawful what which was previously prohibited during ihraam

IHRAAM:

Ihraam is assumed at the specified Meeqaat, or on the plane before passing the Meeqaat, as we have discussed before.

The men are to change into their clothing of Ihraam while the women only need to make their intention at that time in the clothing they are already wearing. There is **no** specific clothing designated for women, except that they are prohibited from wearing the Niqaab (face-veil)[1] and gloves. Yes, it is obligatory and correct that women should cover their faces and hands (generally), but (at this time) it is forbidden for them to do so using the Niqaab and gloves. Instead, they should cover their hands with the lower part of their *khimaar* (head covering), while using the upper part of their *jilbaab* (outer garment) or a separate piece of fabric to cover their faces.

This is the most preferred opinion according to the People of Knowledge, whereby the covering of the face and hands while in Ihraam is not forbidden, but rather what is prohibited is the wearing of these two specific articles of woman's clothing, designed to cover the face (*niqaab*) and the hands (gloves).

Therefore, women must cover their faces and hands with the clothing they are wearing, but are prohibited to use the Niqaab and gloves for that purpose.

As for men, they must assume their Ihraam at the Meeqaat by wearing two pieces of fabric called the **Izaar** and the **Ridaa'**. The Ridaa' covers the top half of the body, while the Izaar covers the lower half. No other clothing is allowed to be worn in addition to these – no underwear, no pants, no shirt, no turban, no hat, etc. are to be worn.

As for women, their Ihraam is limited to only their faces and hands. They are not allowed to wear the face-veil or gloves, but must assume Ihraam in their regular clothing. Unlike men, they do not have special clothing to wear.

THE NIYYAH:

The intention (*niyyah*) is made at the Meeqaat to begin the state of Ihraam. The Prophet (*sallAllaahu 'alayhi wa sallam*) said: **"Actions are only by intention."**

[1] **Translator's Note:** The **Niqaab** is a piece of clothing specifically designed for the purpose of covering the face and/or head and is in direct contact with the surface of the skin.

The intention that enters one into the state of Ihraam must be made in the heart, while the statement made afterwards is:

"Labayk Allaahumma Labayk."

This statement begins the rites of 'Umrah and Hajj just as the pronouncement of Takbeer (saying Allaahu Akbar) begins the prayer. So just as a person enters into prayer with the opening Takbeer, likewise, the Muhrim enters into the sacred rites of Hajj and 'Umrah by saying:

لبيك اللهم بعمرة

"Labayk Allaahumma bi-'Umrah" or

لبيك اللهم بحج

"Labayk Allaahumma bi-Hajj."

When assuming Ihraam at the Meeqaat, it is sufficient to mention just the 'Umrah in the opening Talbiyyah (i.e., say: **Labayk Allaahumma bi-'Umrah**), since the person will be a Mutamatta'ee, i.e. he will be performing Hajj at-Tamattu' (joining 'Umrah with Hajj). Allaah says:

فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ

"And whoever performs the 'Umrah in the months of Hajj before (performing) the Hajj (i.e. Hajj at-Tamattu' and al-Qiraan), he must sacrifice a *hadee* such as he can afford without difficulty..." [Surah Al-Baqarah: 196]

So whoever enters into Ihraam for 'Umrah, he must complete his 'Umrah and then come out of Ihraam. Then he must wait in Makkah until the 8th of Dhul-Hijjah, then go into Ihraam another time, this time for Hajj, while in Makkah.

This division between the Hajj and the 'Umrah is known as a**t-Tamattu'**, and one who performs this type of Hajj is known as a **Mutamatta'ee**. A Mutamatta'ee is required to sacrifice an animal (*hadee*) in the sacred precincts during Hajj on the 10th of Dhul Hijjah.

So the first pillar of 'Umrah is the Ihraam. The intention is made in the heart, while the tongue recites the opening Talbiyyah, which is: **"Labbayk Allaahumma bi-'Umrah"**, or **"Labbayka 'Umrah."**

This opens the sacred state of Ihraam exactly like the Takbeer opens the prayer. The Ihraam dress is then put on and the restrictions are:

1. No sexual contact with your spouse
2. No wearing of clothes that conform to the body surface (for men only)
3. It is prohibited to wear pants, shirt, shoes, socks, khuffs (leather socks)

Sandals can be worn as long as they do not extend above the anklebone.

With regard to **"No Sexual Contact"**, this means no sexual intercourse, foreplay, kissing or anything that leads to the physical act of sexual intercourse. This is based on the statement of Allaah:

فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ جِدَالَ فِى ٱلْحَجِّ

"So, whoever intends to perform Hajj, then he should not have sexual intercourse (with his wife), nor commit sin, nor argue unjustly during the Hajj." [Surah Al-Baqarah: 197]

So no sexual relations between the husband and wife is allowed until they come out of Ihraam.

THE TALBIYYAH:

Now once the state of Ihraam has commenced, the calling of the Talbiyyah begins:

لبيك اللهم لبيك، لبيك لا شريك لك لبيك،
إن الحمد و النعمة لك و الملك لا شريك لك

"O Allaah, I am here at Your disposal, ready to serve only You. I am here for You, there is no partner (in worship) to You. I am ready to serve You. Surely, all Praise and Blessings, and the Ownership of all that You created is Yours (alone). There is no partner (in worship) to You."

The Talbiyyah continues from the Meeqaat until one reaches Makkah. The recitation of the Talbiyyah should be done in a **raised** voice as well as individually and not in unison with a group.

This repetition out loud continues until the Muhrim enters Makkah and sets sight on the Sacred Masjid and the Ka'bah. It is at this point that we come to the second pillar of 'Umrah, which is:

THE TAWAAF:

The Tawaaf of the Sacred House consists of making seven circuits around it. The Tawaaf **always** begins at the Hajr al-Aswad (The Black Stone), or at the point where you can greet it. Each circuit of the Tawaaf begins at the Black Stone. By pronouncing the Takbeer (saying Allaahu Akbar), he begins the first circuit. Each time the Muhrim circumambulates the Ka'bah and returns to the point of the Black Stone, he must repeat the Takbeer while pointing at the Black Stone.

If the Muhrim (a person in the state of Ihraam) is able to do so, he may kiss the Black Stone with his lips or alternatively, he can wipe over the Black Stone with his hands or any other object and then kiss that object. Or if the crowds are too heavy, merely pointing in its direction with your hand is sufficient. Do not oppress or cause harm to those around you in your attempt to kiss or touch the Black Stone.

The Tawaaf consists of seven circuits. There is no specific statement or supplication legislated to be said during each circuit. There are some books available with specific du'aas (supplications) for each circuit; i.e. the first, second, third, etc. These books contain innovations and are a misguidance, so they should be avoided.

Make du'aa from your heart, for that which will benefit you. Recite whatever you wish, supplicate to Allaah by asking for good, make *dhikr* (remembrance) of Allaah, recite the Qur'aan, anything you wish. There are no specific statements or supplications to be recited during the Tawaaf that are authentically established in the Sunnah.

The completion of seven circuits means you have completed the **Tawaaf al-Qudoom** (The Tawaaf of Arrival). This particular Tawaaf al-Qudoom is to be performed in a specific way:

The first three circuits are performed as "Ramal", i.e. taking short quick steps, not running with long strides. This is walking, with fast short strides for the first three circuits only. The remaining four circuits are completed by walking at your normal pace.

When beginning the Tawaaf al-Qudoom, the Muhrim should adjust his Ridaa (top piece of fabric) by lowering the right side under his right armpit and throwing the end over his left shoulder, thus exposing his right shoulder.

This manner of wearing the Ridaa is only done for the seven circuits of the Tawaaf. From the time the Muhrim puts on his Ihraam garments at the Meeqaat until he reaches Makkah and is about to begin his Tawaaf al-Qudoom, he should wear his Ridaa such that it covers both shoulders.

The **Ramal** is a manner of brisk pace in walking; taking short strides, and it is done only for the first three circuits. The remaining four are accomplished in your normal walking pace.

The Muhrim must do the **Ramal** of the first three circuits **from the Black Stone to the Rukn al-Yamanee** (The Southwestern Corner) only. The distance between the Rukn al-Yamanee and the return to the Black Stone should be covered in your normal walking pace. This is done for three circuits. The remaining four are accomplished in your normal walking pace throughout.

This is the complete description of the Tawaaf al-Qudoom.

Remember, while performing it, the Muhrim should make du'aa and supplicate to his Lord by any means he wishes. This can be accomplished in Arabic or in any language other than Arabic such as English. What is important is that the slave of Allaah asks Him from his heart, while knowing the meaning of what he is supplicating for. It is not good that one makes du'aa and requests something when he does not even understand what he is asking for. One can make du'aa in his native language, so long as it comes from his heart (with good, pure intention, as Allaah Hears All).

When the Tawaaf al-Qudoom is completed, with all of its components, the Muhrim then goes to the area known as the "Maqaamu-Ibraaheem" (The Place of Ibraaheem's Standing), where he performs a two-rak'aat prayer of Tawaaf.

From here, the Muhrim descends to the well of Zam-Zam, where he drinks the water of Zam-Zam until he fills his stomach completely and also pours it over his body. Verily, Zam-Zam water is not only a nutrient, but it is also a cure from disease. After he drinks as much Zam-Zam as his stomach can hold, he returns to the Black Stone and recites the Takbeer (Allaahu Akbar) and thus completes the second pillar of 'Umrah, the Tawaaf.

AS-SA'EE:

At this point the Muhrim now moves to the small hill, named as-Safaa and recites the ayah of Allaah:

إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ

"Verily, as-Safaa and al-Marwah are from the signs of Allaah." [Surah Al-Baqarah: 158]

Then he must say:

نبدأ بما بدأ الله به

"We begin with that which Allaah has begun with."

The Muhrim then climbs part of the way up the hill of as-Safaa and faces the Ka'bah until he can see it, if possible, and then recites:

الله أكبر ، الله أكبر ، الله أكبر
لا إله إلا الله وحده لا شريك له، له الملك و له
الحمد يحيي و يميت و هو على كل شيء قدير؛
لا إله إلا الله وحده لا شريك له، أنجز وعده
و نصر عبده و هزم الأحزاب و حده

"Allaah is the Greatest. Allaah is the Greatest. There is no one worthy of worship except Allaah – alone and without partner. To Him belongs all the Dominion and the Praise, He gives life and causes death. And He is Able to do anything. There is no one worthy of worship except for Allaah – alone and with no partner. He has fulfilled His Promise and He has aided His slave (Muhammad). And He alone has defeated and destroyed the Confederates (of Disbelief)."

After reciting this, you should then make du'aa for whatever Allaah opens your heart to. This can be done in any language, even in English. After completing your supplication, repeat the same opening supplication as before (the one above). Then, make du'aa a second time (for that which benefits you). After that, repeat the opening supplication a third time, followed by more du'aa on your behalf.

After completing this supplication, descend from the hill of as-Safaa and head towards the hill of al-Marwah until you reach the first and second green pillars (indicating the ancient bottom of the valley between the two hills) and run quickly between these two green pillars. This running in the bottom of the valley reminds us of the actions of Umm Isma’eel, Hajar, who when descending into the valley between the two hills of as-Safaa and al-Marwah, ran quickly in order to climb to the higher point on the other hill and thus be able to see if her infant son, Isma'eel, was in distress or not. She walked the remaining distance on either side of the valley, as we do today. So, we remind ourselves of the patience, sacrifice, and duty the mother of Isma'eel, Hajar, undertook for the sake of Allaah.

So we continue all seven routes between Safaa and Marwah the same way: walking until the green pillars, then running in between them, then walking the remainder of the distance to the next hill.

What do we say or recite during this Sa’ee? Well, you should recite whatever you wish, as was the case in the Tawaaf, even in the English language. There are no prescribed supplications to be made during the Sa’ee. Keep away from those books that contain false

du'aas in them of which there is no basis for them in the Sunnah. Make du'aa from your heart.

When reaching the hill of al-Marwah, you must climb it part of the way up, face the Ka'bah and recite the very same supplication and then your own du'aa – three times – exactly as you performed on the hill of as-Safaa.

Do not do what the other people do when they reach the hill, such as shouting Takbeer (Allaahu Akbar) then moving on to the next hill. This is wrong. Stop, repeat the supplication we have learned (above), make your du'aa then go on to the next point.

Leaving from al-Marwah, walk back towards as-Safaa, until you reach the "Green Mile" and then run as before. On the hill of as-Safaa, repeat exactly the same statements and du'aa as you did before then proceed back to al-Marwah.

Going from as-Safaa to al-Marwah is a complete circuit (i.e. the first circuit) and from al-Marwah back to as-Safaa is another circuit (i.e. the second circuit), and so on. This goes on until you complete seven circuits and end up on al-Marwah.

Some of the ignorant people assume that one complete circuit is going from as-Safaa to al-Marwah then from al-Marwah back to as-Safaa. This is wrong. Going from as-Safaa to al-Marwah is one complete circuit, and going from al-Marwah back to as-Safaa is another complete circuit.

Therefore, you commence the Sa'ee on as-Safaa and complete it on al-Marwah; after seven circuits. This completes the third pillar of 'Umrah.

TAHALLUL:

Now we come to the fourth and final pillar of 'Umrah, which is the shaving or the cutting the hair. This takes one out of Ihraam (known as Tahallul).

Shaving the entire head is better than cutting the hair, at all times, except during the 'Umrah that is connected to the Hajj (**at-Tamattu'**). In this case, it is preferable to cut the hair after the 'Umrah, leaving some hair on the head in order to be able to shave the head completely after the completion of Ihraam for the Hajj. Cutting the hair completes the order of rites of the 'Umrah, and this brings you out of the state of Ihraam (Tahallul), thus making Halaal (permissible) to you that which was prohibited during the sacred state of Ihraam.

You may have sexual relations with your wives, wear scented oils or perfume, wear a "Qamees" or a turban, etc. You are now free of Ihraam and have become **"one who is able to enjoy and partake with pleasure in those things now permissible without Ihraam"** in between the 'Umrah and the Hajj. As Allaah has mentioned:

فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ

"Whosoever performs 'Umrah before the Hajj (at-Tamattu') must sacrifice a *hadee* such as he can afford without difficulty." [Surah Al-Baqarah: 196]

During this period, remain in Makkah and visit the scholars; recite the Qur'aan; perform your prayers in the Haram (Sacred Mosque) – do whatever you wish, but don't waste your time by talking idly with your friends or by arguing. Obtain the most benefit of your time there by visiting the scholars and going to their classes, engaging in the remembrance of Allaah, etc., until the 8th of Dhul-Hijjah arrives.

On the 8th of Dhul-Hijjah, known as Yawm at-Tarwiyyah, you must enter into the sacred state of Ihraam a second time, which is now the Ihraam of Hajj. This is accomplished wherever you are, whether inside the (Masjid) Al-Haram, or at the hotel in which your are staying.

I forgot to mention earlier when discussing the Ihraam, that is is preferable (*mustahabb*) to take a bath and apply scented oil or perfume before donning the clothes of Ihraam. But it is not obligatory, so if you do not take a bath prior to Ihraam, there is no harm.

If you applied scent before Ihraam and the scent remained in your head or beard after entering into Ihraam, there is no harm. What is prohibited is to apply a scent after the Ihraam has been assumed. This is Haraam (prohibited). Any effects from previously applying scent upon the head, body, or beard, before assuming Ihraam, is overlooked.

THE RITES OF HAJJ

The 8th of Dhul Hijjah commences the order of the rites of Hajj:

Do you have to return to the Meeqaat in order to assume the Ihraam? No, the Ihraam is assumed from any place you are staying at in Makkah, whether in a hotel or the Haram (Sacred Mosque) – anywhere you are staying at. You do not have to return to the Meeqaat you originally passed for your Ihraam of 'Umrah.

The rites of Ihraam are the same as before, the first (pillar) being the *niyyah* (the intention), where the intention is made in the heart, not in words or statements such as: "I wish to perform Hajj." No, this intention should be limited to the heart only.

After making the intention, the first opening statement is: "**Labbayk Allaahumma bi-Hajjin"** or, "**Labbayk Hajjatan."**

Here we come to an important point (about the intention). Some people while in Ihraam fall ill during Hajj and are unable to complete the rites of Hajj. If this occurs, the person must repeat his Hajj next year [2] and offer a sacrifice (in Makkah) as a penalty (*fidyah*) before being able to come out of the sacred state of Ihraam. Therefore, it is from the Sunnah to make a condition for extenuating (unforeseen) circumstances at the time you are making your intention by saying after you recite:

"Labbayk Allaahumma bi-Hajjin", then

اللهم محلي حيث حبستني

"O Allaah, the place where I leave my sacred state (of Ihraam) is wherever You have prevented me (from continuing)."

So whoever says this statement after reciting **"Labbayk Allaahumma bi-Hajj"** or "**Labbayk Alaahumma bi-'Umrah"** and then becomes ill and unable to complete the order of rites of 'Umrah or Hajj, he can leave his Ihraam at any point he is at during the sacred order of rites without having to sacrifice a *hadee* or completing the remaining rites. Nothing else remains obligatory on him in that case.

This statement means: **"Allaah has ordained that I will be unable to complete and continue with the remainder of my rites. Therefore, I will now come out of Ihraam and nothing else is necessary upon me."**

If someone is unable to continue his Hajj or 'Umrah for any reason whatsoever, but he did not make this verbal condition at the time of saying **"Labbayk Allaahumma bi-Hajj/bi-'Umrah"**, then it is obligatory on him to sacrifice a *hadee* before coming out of Ihraam at that point, without completing the remainder of the rites.

So you commence the sacred state (of Ihraam) by reciting: **"Labbayk Allaahumma bi-Hajj"** or "Labbayk Allaahumma Hajja" or even "Labbayk Hajjatan"

THE STAY AT MINAA:

The stay at Minaa occurs on the 8th day of Dhul-Hijjah. The Muhrim sets out and heads towards Minaa, where he should arrive and remain at so that the Dhuhr, 'Asr, Maghrib, Ishaa' and Fajr prayers are all performed there.

---

[2] **Translator's Note:** This is if this was his first time making Hajj. He must repeat it since it is still obligatory on him to perform it at least once in his lifetime. But if this was his second time, then he need not repeat it unless he does so voluntarily.

So, the Muhrim remains at Minaa so that he can perform the Dhuhr prayer on the 8th of Dhul-Hijjah until the Fajr prayer on the 9th of Dhul-Hijjah. In the A.M., a little before Dhuhr time on the 9th of Dhul-Hijjah, the Muhrim sets out for (the plain of) 'Arafah.

The Muhrim should not enter 'Arafah until he arrives around Dhuhr time. When arriving at this time, he performs the Dhuhr and 'Asr prayers, each being shortened to two rak'aat. It is preferable to pray these prayers with the Jam'aah (congregation). But if this is not possible, then you may perform the combined and shortened prayers on your own. First, make the Iqaamah and perform the Dhuhr prayer in two rak'aat. Then make the Iqaamah again and perform the 'Asr prayer in two rak'aat.

After completing these prayers you may enter (the plain of) 'Arafah.

THE STAY AT 'ARAFAH:

You then are to remain at 'Arafah repeating the Talbiyyah. We forgot to mention before, you should also recite the Talbiyyah from the beginning of the Ihraam for Hajj just as it was recited from the beginning of the Ihraam for 'Umrah.

Also while at 'Arafah, you can recite the Qur'aan and make supplication for whatever you wish, from your heart, as much as Allaah allows you, even in your own language. The Qur'aan, when being recited, however, must be done in Arabic. Anything other than that can be done in English, i.e. remembrance of Allaah; supplications, etc. All of these can be done in English.

There are no prescribed prayers or supplications for 'Arafah, so there is no need for (prayer) books. Just make your du'aa and your remembrance of Allaah in any way you know, as long as it comes (sincerely) from the heart. Make Takbeer (saying Allaahu Akbar), Tasbeeh (saying SubhaanAllaah) or Tamheed (saying Alhamdulillaah).

You remain at 'Arafah from Dhuhr until the time of sunset (Maghrib), which ends the stay at 'Arafah. The stay at 'Arafah is the most important pillar (*rukn*) of the Hajj. Whoever does not witness (the day) at 'Arafah, his Hajj is unacceptable. This is based on the hadeeth of Allaah's Messenger: **"The Hajj is 'Arafah."**

So what does one do at 'Arafah? Should he climb the mountain at 'Arafah? No, it is not necessary to do this, for verily, the Prophet (*sallAllaahu 'alayhi wa sallam*) **never** climbed the mountain at 'Arafah. Rather, he remained (upon his camel) at the foot of the mountain.

One should engage himself in the remembrance of Allaah, supplication from the heart, reciting the Talbiyyah. You should not get involved with the people in idle talk or disputes, but rather, remain alone in order to call to Allaah, praise Him, magnify Him and glorify Him.

THE STAY AT AL-MUZDALIFAH:

Once the sun sets, you leave 'Arafah and set out for al-Muzadalifah. Usually, if you walk the distance, you will arrive sooner than if you were to take a vehicle there (because of the crowds). However, there is no harm in riding over there, because the Prophet (*sallAllaahu 'alayhi wa sallam*) rode (on a camel) from 'Arafah to al-Muzdalifah. If you are unable to walk, then ride there. And if you are able to get there faster than by vehicle, then walk to al-Muzdalifah.

Once in al-Muzdalifah, you are now within the sacred precincts of Makkah, where you **must** spend the remainder of the night (until Fajr). Many of the "Muttawafeen" (those responsible for leading people through the different rites of Hajj) bring the pilgrims directly to Minaa, without stopping at al-Muzdalifah. This is wrong.

Spending the entire night at al-Muzdalifah is obligatory (*waajib*). The Hajj makes the stay at al-Muzdalifah mandatory until the sunrise of the following morning.

When you first arrive at al-Muzdalifah, you are to perform the Maghrib prayer in three rak'aat and the 'Ishaa prayer in two rak'aat, combining the two prayers. You make one Adhaan and Iqaamah before each of the two prayers. Upon completing the two prayers, you can go to sleep. There are no other required prayers for the remainder of the night at al-Muzdalifah.

So you may sleep until the appearance of Fajr, whereupon you awaken and perform the two rak'aat Sunnah of Fajr, followed by the two rak'aat for Fajr prayer. Then you should remain there and remember Allaah, as Allaah says:

فَإِذَآ أَفَضۡتُم مِّنۡ عَرَفَٰتٖ فَٱذۡكُرُواْ ٱللَّهَ عِندَ ٱلۡمَشۡعَرِ ٱلۡحَرَامِۖ

"Then when you leave 'Arafaat, remember Allaah at the Mash'ar-il-Haraam (i.e. al-Muzdalifah)." [Surah Al-Baqarah: 198]

"Mash'ar-il-Haraam" here means al-Muzdalifah and **"Remembering Allaah"** can be done by making Tahleel (saying Laa Ilaaha IllAllaah), Tasbeeh (saying SubhaanAllaah), Takbeer or the Talbiyyah. There are no prescribed supplications or statements during this time. Make the best of your own du'aa, in the language you can understand. You remain at al-Muzdalifah until just a little before the sun rises. Then you get up and leave, walking towards Minaa, not arriving there until after the sun rises.

THE PRESCRIBED RITES OF THE 10TH OF DHUL-HIJJAH

This is now the 10th of Dhul Hijjah, the greatest day of Hajj. On this day there are four prescribed rites:

1. Throwing (pebbles) at the Jamrat-ul-'Aqabah
2. The Sacrifice (of a *hadee*)
3. Shaving the head
4. Tawaaf of the Ka'bah (seven times)

THE RAMEE:

Throw **seven** pebbles at the Pillar of 'Aqabah, reciting "Allaahu Akbar" each time you throw. You may obtain these pebbles from wherever you find them on the road. Gather seven pebbles, each being the size of a little larger than a chickpea, and a bit smaller than a lima bean. This size of a pebble is known as ***khadhif***, which is a small pebble that can be grasped and thrown by the forefinger and thumb.

These pebbles are to be gathered in your hand and thrown individually, one by one at the Jamrat-ul-'Aqabah repeating "Allaahu Akbar" with each throw, i.e. saying "Allaahu Akbar" with the first pebble, "Allaahu Akbar" with the second throw and so on.

Do not throw all seven pebbles together at once, and do not throw them from a far-away distance. You must stand as close as possible to the Jamrat (pillar) **before** throwing, to avoid causing harm to the people near the Jamrat ahead of you.

The pillar of stone (***jamrat***) at which you are throwing the pebbles at is not the Devil! Some people think that it's the Devil, so they yell and curse at the pillar, and throw their sandals at it. Some even climb up the pillar striking it and cursing it all the while! This is **wrong** and not correct. The pillar is **not** the Devil. It is only the "Jamrat-ul-'Aqabah." It is one of the prescribed rites of the Hajj. You must perform all the obligatory rites, even if you don't know **why** you are doing them.

THE SACRIFICE:

After completing the seven throws, saying the Takbeer with each one, you return to the place of slaughtering at Minaa.

There you sacrifice your *hadee* (sacrificial animal). It is preferred to sacrifice the animal with your own hand at the slaughterhouse, or alternatively, you can designate by proxy someone else to slaughter on your behalf (i.e. by purchasing a voucher) at the Rajhu Bank (located there).

There are no special conditions related to the size or age of the *hadee* (animal to be sacrificed), as is in the case with the *udhiyyah* (animals sacrificed on 'Eid by the non-pilgrims away from Makkah). Many scholars have made Qiyaas (comparative judgement) that the *hadee* is comparable to the standards of the *udhiyyah* and it is not permissible to be under a

certain age or size, etc. What is correct is that you may slaughter an animal of any age, for verily Allaah has said:

فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِۚ

"...must sacrifice a *hadee* such as he can afford without difficulty." [2: 196]

So Allaah did not make the condition that the *hadee* must be of a particular age, such as "this goat or sheep of 6 months or 1 year of age".

Make the sacrifice of an animal you can easily afford, even if it is a small one – whatever size that you can afford without difficulty. A person with little funds can sacrifice only a small *hadee* while a rich person may sacrifice a big *hadee*.

It is the Sunnah to perform the slaughter with your own hands, and to remove the liver, roast it, and then eat from it. If you cannot do this, there is no problem. Even if you delegate someone else to do it by proxy, as that may be easier for you, then you have indeed completed this important obligation of Hajj.

SHAVING THE HEAD:

After the sacrifice, you return and have your head shaved.

TAWAAF OF THE KA'BAH:

Then return to Makkah and perform the Tawaaf at the Haram, seven circuits, just as you did when you first arrived, except in this Tawaaf, which is known as the **Tawaaf al-Ifaadah**, there is no "walking the first three circuits in quick short steps", nor "wearing your top garment (Ridaa) with your right shoulder exposed."

You perform the entire Tawaaf walking, and it can be done while wearing your regular clothes.

So when do you officially come out of Ihraam? It occurs as soon as you complete the stoning of the Jamrat-ul-`Aqabah. Afterwards, you may immediately remove the garments of Ihraam and put on your normal clothing. This stage is known as The Lesser Ihraam, whereby everything that was allowable before Ihraam is once again lawful except sexual contact with spouses.

Once you have completed this Tawaaf, your Ihraam is completely lifted, and everything previously lawful is again allowable, including sexual contact with your spouses.

So on the 10th of Dhul Hijjah, the following rites are to be performed:

1. The Stoning of Jamrat-ul-'Aqabah
2. The Sacrifice of a *hadee*
3. Shaving the head
4. Tawaaf of the House (Ka'bah), seven circuits

These are the rites of **Yawm an-Nahr** (The Day of Sacrifice).

Is it permissible to change the sequence of these rites and perform one of them before or after another? Yes! Verily the Prophet (*sallAllaahu 'alayhi wa sallam*) was asked concerning the one who performed such and such a rite before another, or such and such a rite after another, he (*sallAllaahu 'alayhi wa sallam*) replied: "**(Go ahead and) do it, there is no harm. Do it there is no harm.**"

It is permissible to supercede one of the rites of **Yawm an-Nahr** over another, in order to make it easier or more appropriate to your own particular situation. So you may find yourself with people (in your Hajj group) who only may perform the Tawaaf by mid-morning or by the time of Dhuhr. What is important is that you perform the four obligatory rites:

1. The Stoning of the Jamrat ul-'Aqabah
2. Sacrifice a *hadee*
3. Shave the head
4. Tawaaf of the House, seven circuits, known as Tawaaf al-Ifaadah (The Tawaaf of Return).

So the Tawaaf is one of the obligations of this day, after which when completed, you are now completely free of your Ihraam restrictions, including sexual contact with your wives. After this stage, you are allowed to have marital relations with your lawful spouses, if they are accompanying you on this Hajj.

THE DAYS OF 'EID

The only thing that remains for you in the Hajj is to stay at Minaa three days, or three nights. What are the activities to be performed while staying at Minaa?

The days at Minaa are for eating, drinking, and for making remembrance of Allaah. Remember Allaah the best way that you are able to – there are no prescribed statements to be recited.

Eat from your sacrificial animal, if you slaughtered it yourself. If you did it by way of proxy or voucher, then of course, that meat you will not see, and it will be donated in the way of Allaah (to the needy).

These are the days of Joy and Happiness – the days of 'Eid. These days are intended for eating, drinking and remembering Allaah.

During each of these three days, after the sun passes its zenith (noontime), that is, once the time of Dhuhr has entered, you go to the 3 pillars in order to stone each of them.

Each day you are to stone each of the three pillars, using seven pebbles for each pillar, as you did previously with the Jamrat-ul-'Aqabah. You must first start with the stoning of the "small pillar", then the "middle pillar" and lastly, the "big pillar."

For each pillar you are to throw seven pebbles, reciting "Allaahu Akbar" with each throw.

After completing the throwing of seven pebbles at the:

1. **First Pillar:** stop and make du'aa for what you wish before leaving for the next pillar.
2. **Second Pillar:** stop, and make more supplication before leaving.
3. **Third Pillar:** leave without making any supplication.

You perform these stonings on all three days at Minaa; the 11th, 12th, and 13th of Dhul-Hijjah. These days are known as **Ayaam at-Tashreeq** (The Days of Drying).

The Days of Tashreeq are named so because the meat that was slaughtered on the 10th of Dhul-Hijjah and later used to be laid out in the sun after butchering. This was done in order to dry out the meat for preservation for the return journey home, since there was no refrigeration in those times.

According to the Prophet, these are days of eating, drinking, and for remembering Allaah.

When these days are over, the rites of Hajj are now completed, and you may return home to your family. Some people wish to leave early and travel home from the Hajj (a day early). In this regard, Allaah has said:

وَٱذْكُرُوا۟ ٱللَّهَ فِىٓ أَيَّامٍ مَّعْدُودَٰتٍ ۚ فَمَن تَعَجَّلَ فِى يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ
وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ ۚ لِمَنِ ٱتَّقَىٰ ۗ

"Remember Allaah during the appointed days (i.e. Ayaam at-Tashreeq) and whoever hastens to leave in two days, there is no sin on him. And whoever remains (until the 13th of Dhul-Hijjah), there is no sin on him, providing that his intention was to be dutiful to Allaah (and to do good)." [Surah Al-Baqarah: 203]

So it is permissible to leave on the 12th of Dhul-Hijjah, after the second day at Minaa, by combining the stoning of the pillars of the second and third days into one day (i.e. the stoning of the 12th and 13th of Dhul-Hijjah are to be both performed on the same day, the 12th of Dhul-Hijjah, the second day at Minaa).

This is accomplished by going out on the second day of stoning (the 12th of Dhul Hijjah) and throwing seven pebbles at the small pillar for the second day then throwing seven additional pebbles at the same (small) pillar for the third day. You repeat this same process for the following two pillars – the middle and the last Jamraat. Throw seven pebbles first for the second day, then seven more pebbles for the third and final day (in one day).

This allowance is for those who wish to travel early and do not want to remain in Minaa on the 3rd day, as Allaah says:

وَٱذْكُرُوا۟ ٱللَّهَ فِىٓ أَيَّامٍ مَّعْدُودَٰتٍ ۚ فَمَن تَعَجَّلَ فِى يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ
وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ ۚ لِمَنِ ٱتَّقَىٰ ۗ

"Remember Allaah during the appointed days (i.e. Ayyam at-Tashreeq) and whoever hastens to leave in two days, there is no sin on him. And whoever remains (until the 13th of Dhul Hijjah), there is no sin on him, providing that his intention was to be dutiful to Allaah (and to do good)." [Surah Al-Baqarah: 203]

Hence, it is permissible for the people to remain at Minaa for three days, or for those who wish to hurry, two days. Those leaving on the second day, however, must combine the second and third days of the Stoning of Jamrat on one day, which is the second day. Then, they can travel back to their homelands.

It is recommended (*mustahabb*) that you perform a final Tawaaf when leaving Makkah for the last time. This is known as the Tawaaf al-Widaa' (The Farewell Tawaaf). The Prophet (*sallAllaahu 'alayhi wa sallam*) ordered: "**one should not leave Makkah for the last time except after performing a final Tawaaf of the Sacred House."** This is the last rite to be performed at the Sacred House – the Tawaaf al-Widaa'.

SPECIAL CASES: WOMEN AND MENSTRUATION DURING HAJJ

If a woman begins her menses cycle before, during, or after the rites of Hajj, she can complete all the ordered sequence of rites of the Hajj except the Tawaaf (circumambulation) around the House in seven circuits, until she becomes clean after the end of the menses.

If a woman commences her menstrual bleeding after completing the first Tawaaf (Tawaaf al-Qudoom), then she must complete all the remaining rites of Hajj (like the other women of Hajj), except that she must wait to become clean at the end of her menses in order to perform the Tawaaf al-Ifaadah (The Tawaaf of Return).

Her Hajj or 'Umrah are not ruined, as some ignorant people presume; rather her Hajj is valid and her 'Umrah is valid. Allaah has indeed written this for all of the daughters of Aadam; therefore, women will experience menses.

So there is no problem for women experiencing menses to complete all of the rites of Hajj, except the Tawaaf around the House. They must wait until becoming clean and purified after the completion of the menses, before performing the Tawaaf again.

Another case is when a woman commences her menstrual bleeding before performing the Farewell Tawaaf (Tawaaf al-Widaa'). Is it necessary for her to wait until the end of her menses, become purified, and then perform the Tawaaf al-Widaa?

No, in this case, the Tawaaf Al-Ifaadah ("the Tawaaf of return (from Minaa) that was performed earlier will suffice for both the Tawaaf al-Ifaadah as well as the Tawaaf al-Widaa'. These is no need for a woman to wait until becoming purified; she can complete the remaining rites of Hajj during the final days without having to perform the Tawaaf al-Widaa', and depart home with her family.

This concludes a summary of the ordered rites of 'Umrah and Hajj.

THE PREFERABILITY OF HAJJ AT-TAMATTU'

There is no doubt that the best form of Hajj is the **Hajj at-Tamattu'"** (i.e. joining the 'Umrah to the Hajj while coming out of Ihraam for a period in between).

This is the type of Hajj that we have just explained: To perform the 'Umrah, come out of Ihraam, then put on the Ihraam for Hajj. This division between the two sacred states of Ihraam is known as **"At-Tamattu' "**.

A person may say: "The Prophet (*sallAllaahu 'alayhi wa sallam*) never performed Hajj at-Tamattu', for he only performed the **Hajj al-Qiraan**." [3]

Since the Prophet (*sallAllaahu 'alayhi wa sallam*) remained in his Ihraam due to his **Hajj al-Qiraan**, how can we say that **Hajj at-Tamattu'** is best when the Prophet never performed

[3] **Translator's Note:** Hajj al-Qiraan is when the pilgrim joins the 'Umrah and the Hajj **without** coming out of Ihraam in between, staying in the sacred state of Ihraam from the first time it was entered into (at the Meeqaat) until the final rite (of slaughtering the hadee (sacrificial animal).

it? Is it possible that the Prophet (*sallAllaahu 'alayhi wa sallam*) abandoned that which was better?!

We must make it very clear that the Prophet (*sallAllaahu 'alayhi wa sallam*) **NEVER** abandoned anything that was better. However, during that time (in which he performed his only Hajj), he was unable to come out of and leave Ihraam, because he had brought his *hadee* along with him.

He said to his Companions: **"If I had not brought (drove) the *hadee* (with me), I would have certainly come out of Ihraam, and would have made it an 'Umrah."**

Hence, the one who is prevented from coming out of Ihraam is the Muhrim who has brought the *hadee* with him, since before the Meeqaat. Whoever brings the *hadee* from the Meeqaat is unable to come out of the sacred state of Ihraam due to Allaah's statement:

وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ

"Do not shave your heads (i.e. Do not come out of Ihraam) until the *hadee* reaches the place (of sacrifice)." [Surah Al-Baqarah: 196]

So whoever has brought their *hadee* with them, they are unable to come out of Ihraam (after making the 'Umrah). The Companions, who were on Hajj with the Prophet, wished to perform the same (type of Hajj) as the Prophet (*sallAllaahu 'alayhi wa sallam*), but he did not allow them to continue their Ihraam after performing the 'Umrah, saying:

"Had I known my affairs before as I came to know them later, I would not have brought the *hadee* (sacrificial animal), but would have made this an 'Umrah."

There is no doubt that whatever the Prophet (*sallAllaahu 'alayhi wa sallam*) desires to do, that is what is best (and most preferable). He would rather have performed the 'Umrah and then come out of Ihraam (i.e. at-Tamattu'), but in reality, he already had brought the sacrificial animal with him, thus he was unable to come out of Ihraam.

So whoever has the *hadee* with him must remain in Ihraam **"until the *hadee* (sacrificial animal) reaches the place (of slaughter)."** [2: 196] This is why the Prophet (*sallAllaahu 'alayhi wa sallam*) remained in the sacred state of Ihraam until the Day of Sacrifice (**Yawm an-Nahr**) at Minaa.

Hajj at-Tamattu' necessitates that the sacrifice of a *hadee* be done on the 10th of Dhul-Hijjah. If one is unable to afford a sacrificial animal (*hadee*), or possesses the funds, but does not find one to purchase, i.e. he searches for someone selling them but doesn't find him, or a full day passes while searching and not finding someone selling a *hadee*, then it is obligatory for

the one who is unable (due to these above reasons) to "fast three days during the Hajj, and seven days after his return (from Hajj)."

فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِى ٱلْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ
تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُۥ حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ

"For whoever cannot (obtain a *hadee*), he must fast three days during the Hajj and seven days after his return (home), making ten days in total. This is for the one whose family is not present at al-Masjid al-Haraam (a non-resident of Makkah)." [Surah Al-Baqarah: 196]

This order is only for those who are too poor or unable to purchase a *hadee*. They must fast three days during the Hajj. It is apparent that those three days are the Days of Tashreeq (i.e. the 11th, 12th, and 13th of Dhul-Hijjah). The remaining seven days are fasted after returning home to their families, thus completing a total of ten days.

Any point in the journey homeward can be considered as a day of "returning."

The People of Knowledge have stated that it is not a requirement to actually arrive at one's home, when a person is **"returning"** after Hajj (for these seven fasts). They may fast en route while travelling because whoever sets out to return home, from the time he sets out and establishes the journey homeward, he has verified his intention of "returning."

So from any point during the journey returning home, one can complete the remaining fasts due upon him. What is important here is that one must fast three days during the Hajj, and seven days while on the road, ar after arriving home, if he is unable to procure a *hadee*.

This ends the description of the ordered rites of 'Umrah and Hajj in all of its different parts. And may the peace and blessings of Allaah be on Muhammad, his family and Companions.

– A Brief Guide to Hajj and 'Umrah –

This book is transcribed translation of a lecture Shaikh Usaamah Al-Qoosee gave while in New York, USA. The Shaikh gave this lecture in Masjid Ahlul-Qur'aan wa Sunnah in February of 2000 before Hajj time. The lecture was given in Arabic and then transcribed and translated by brother, Muhammd Yaseen afterward.

The talk was very beneficial as the Shaikh mentioned the rites of Hajj and 'Umrah in a simple and understandable form, making it apply to the audience he was directing his talk to – those in the west, particularly those in the United States.

Shaikh Usaamah does not go into detail in this discussion and limits his words to just the main points, briefly mentioning the evidences from the Qur'aan and the Sunnah. By doing this, he gives a simple yet informational guide on how to perform the Hajj and 'Umrah. This is beneficial for those who will be perfoming Hajj soon and do not have time to research the issue in depth or for those who just want a quick and brief guide on what to do during Hajj or 'Umrah.

The reader will be able to easily follow the rites of Hajj and 'Umrah, step and by step, as he goes along this treatise. And information is given as to what should be said during each point, as well as what should be done according to the Qur'aan and Sunnah.

We ask Allaah to reward the Shaikh for his beneficial talk and that He place it on his Balance of good deeds on the Day of Judgement. And lastly, we ask that Allaah make this treatise a guide for those who wish to perform Hajj, and that it cause them to perform it correctly and properly, such that their Hajj will be accepted.

AL-MANHAJ eBOOKS

A Product of Al-Manhaj.Com

Web Site of The Salafi Society of North America

Contact: info@al-manhaj.com / (917) 287-1331